



FINDINGS

OCTOBER 1961



The greater the range, the deeper must be the understanding. (See page 5.)



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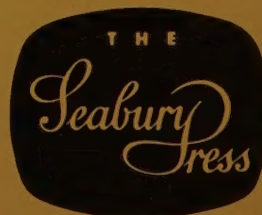
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**GREENWICH,
CONNECTICUT**

This issue is the final one under my editorship. By the time this copy reaches you, I shall already be immersed once more in parish life. I cannot leave FINDINGS, however, without a word of deep appreciation to the Rev. David R. Hunter and his associates in the Department of Christian Education of the National Council, and to personnel of The Seabury Press, for the generous support they have given me during the five years of my editorship. FINDINGS has grown steadily throughout this period; such growth would have been impossible without their encouragement and their help in innumerable ways.

We are conscious of "unfinished business"—of hopes not yet fulfilled that every parish and mission will give FINDINGS to all their teachers and youth leaders and all adults responsible for Christian education, and that these persons will actually read the articles written for them and make use of the resources provided. This, of course, is the purpose of the magazine and the justification for its publication.

My thanks are due, too, to diocesan directors of Christian education and to parish clergy and lay leaders who have found this magazine helpful, have encouraged its use, have proposed articles, and have offered suggestions for its improvement. This magazine, like every National Council project is, after all, a joint enterprise prepared by and for the whole Church in which staff personnel and parishioners work closely together for maximum effectiveness.

I return to parish life anticipating considerable dependence upon FINDINGS in the months and years ahead.

RICHARD UPSHER SMITH

FINDINGS

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28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE
PROTESTANT EPISCOPAL CHURCH

Published Monthly except July and
August by The Seabury Press

Member of Associated Church Press
and National Diocesan Press

Edited by the staff of the
DEPARTMENT OF
CHRISTIAN EDUCATION

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FINDINGS

A RESOURCE FOR EVERY ADULT IN THE EPISCOPAL CHURCH WHO IS
RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

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Picture credits: Cover and p. 6, Radio Corporation of America; p. 5, Karsh, Ottawa; pp. 8-9, Ewing Galloway; p. 10, Photo Precision; p. 11, Walter Scott. Cover photograph shows a radar antenna forming part of our Ballistic Missile Early Warning System; p. 6, the Tiros weather satellite.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., One Fawcett Place, Greenwich, Connecticut. Second-class postage paid at Greenwich, Connecticut, and at additional mailing offices. Subscription rates: single subscription, \$2.00 a year. Bundle subscriptions, 5 or more copies to one address, \$1.50 a copy. © 1961 The Seabury Press, Inc. No material may be reproduced without written permission from the publisher.

Letters:

• Thanksgiving for Talents

If you were to stop in Wilmington on a Sunday morning and worship with us at St. Andrew's, you might think of us as a rather average-looking congregation—some old, some young, and others approaching middle age; some secure, some lost, and others searching.

But if we appear as if we were cast from a single stereotype, this is not the case. God has given each of us a particular talent. Gentle physician, mother of a river pilot, industrious housewife, salesman, gifted musician, research chemist, steam fitter, social worker, radio announcer, teacher, safety engineer, secretary, clergyman—we are all gathered here by the grace of God, and now we do not seem to be ordinary.

It was on Thanksgiving Day that we discovered what these talents mean to us and our society. Each communicant was asked to make an extraordinary offering—to bring a significant token as a tangible expression of his own vocation. You can see from the picture some of the talents that were offered in the thanksgiving. Others included were: stethoscope, compass, baby's bottle, cookbook, musical score, mortar and pestle, acetylene torch, case

history, microphone, textbook, pencils, Eucharistic vestments. Two women devoted time and talent to displaying these symbols effectively in the window sills of the church.

As usual, the lush fruits of the harvest graced the altar and made it glow with glorious colors. But this year the whole church radiated the fruits of our labors and the tools of our talents. Consequently, we all recognized and appreciated both our corporate unity and our individual uniqueness and were challenged to be better stewards of these God-given gifts.

Babbette Ann Mason
St. Andrew's Church
Wilmington, Del.

• Help for Teachers

Thank you so much for making FINDINGS available to us each month. The many stimulating and thought-provoking articles are a reservoir of inspiration and faith.

"The Teacher's Vocation" by Evelyn Underhill in the February issue is a masterpiece and a classic example of teaching through love.

Fr. Hoag's article in the June issue "The Best Way to Learn," is a valuable aid in evaluating our methods of teaching.

I find every article in every issue well worth the time and thought I give them, but the ones I have mentioned are so excellent, I felt I must tell you how much I enjoyed reading them.

I teach the high-school students at St. Paul's Church.

Harold S. Simmonds
Jeffersonville, Ind.

• Help for Clergy

Responding to a note in *Churchways*, I am sending you this card in order to ask that FINDINGS be sent to us as in the past. It is a very interesting publication: alive, varied, informative, and practical, too ("Book Notes," the Synod suggestions, etc.).

Bonne chance pour FINDINGS.

(The Rev.) Rene E. G. Vaillant
French Church of Saint Esprit
New York, N.Y.

• An Emphatic Yes

In reading *Churchways* for March-April, 1961, I noticed on page 5 the question "Clergy: Do You Still Want FINDINGS?"

My answer is an emphatic yes for both these papers (*Churchways* and *FINDINGS*), because as a City Mission Chaplain who does "supply work" on Sundays, these keep me fairly abreast of current operations of our Church.

(The Rev.) Norman Stockett, Jr.
Milwaukee, Wis.

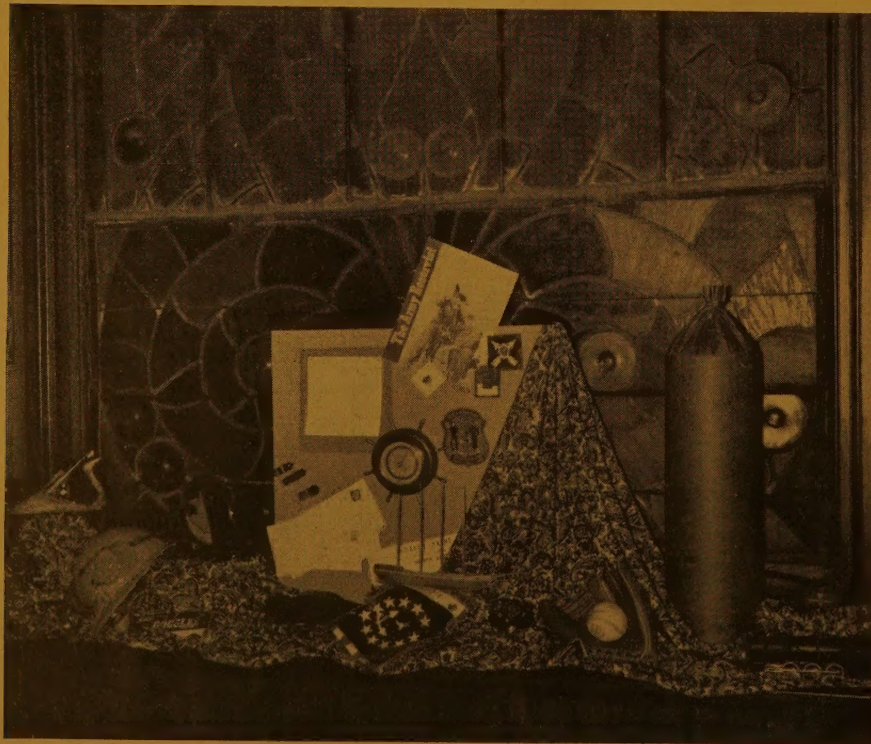
• An Indispensable Adjunct

May I express to you my appreciation for sending me back issues of FINDINGS. The opportunity to distribute sample copies as I travel this diocese does help to arouse interest, and I am sure that it helps to boost subscriptions.

I know that I express for both clergy and teachers in the diocese their enthusiasm for this fine magazine. I for one find it an indispensable adjunct to my work.

(The Rev. Canon) Frederic P. Williams
Director of Christian Education
Diocese of Indianapolis

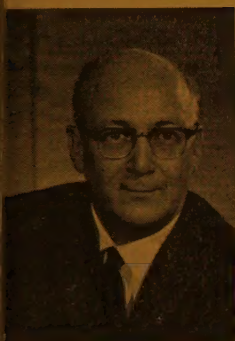
Editor's Note: FINDINGS is always happy to send sample copies for promotional use such as Canon Williams has indicated and for diocesan institutes and programs. Parish clergy may also request samples for their teachers and other parish leaders. Address requests to the Circulation Department, The Seabury Press, 1 Fawcett Place, Greenwich, Conn.



Thanksgiving offerings at St. Andrew's, Wilmington, Del.

THE IMPORTANCE OF *The Sunday School Teacher*

by John L. Burns, President
Radio Corporation of America



*The address of a renowned industrialist to his
fellow parishioners of Christ Church, Greenwich, Conn.*

"DIVORCE religion from education," the Duke of Wellington once observed, "and all you produce will be a race of clever devils." These words, uttered over a hundred years ago in a calmer period of history, assume grim prophetic significance in today's troubled times. For much of what we are witnessing throughout the world is, in fact, the fruit of a gradual alienation of religion and morality from the educational mainstream.

Two major trends have given special importance to the role of the Sunday school teacher in American society. One is a growing preoccupation with material advantages to the increasing neglect of spiritual and moral values. The other is the world struggle between two fundamentally different views of man's purpose on earth. In both instances, the vitality of religious education is a major bulwark against erosion of spiritual strength from within and assault from without.

In referring to a preoccupation with material advantages, I do not mean to derogate the contributions of science and technology to the enrichment of human life. My own field of electronics abounds with examples of such contributions. It has vastly enlarged the scope of learning through educational television, tapes, and films. It has greatly benefited medicine through devices for diagnosis and treatment. It has developed computers that process paper work for businesses and government, and handle data for complex calculations at speeds approximating the swiftness of light—186,000 miles per second. It has devised massive electronic warning systems that can detect ballistic

missiles thousands of miles away within minutes after blast-off—and accurately track their flight path. It has become an indispensable ingredient in space exploration—through countless systems for computation, controls, and communications.

Challenge to Values

But the technological revolution is not without its hazards and pitfalls. With obsolescence becoming the order of the day, respect for traditional values tends to be diluted. As more and more chores are turned over to machines, there is the danger always that thinking and feeling may also become mechanized and "dehumanized." We may forget that no electronic computer will ever set standards for human probity, for differentiating between good and evil. Religious education—in Sunday school and elsewhere—is vitally necessary in defense against such dangers, especially today when spiritual values figure so prominently in the continuing contest between democracy and communism.

The Cold War has been depicted in a military, political, and economic context, but in its truest sense the issue is spiritual and moral. We hold human life to be sacred and inviolable, serving a superior divine purpose. To the Communists, humanity is viewed as so much brick and mortar, dedicated to the building of a soulless, state-controlled super-society.

When I was in Moscow not long ago, I heard a story that illuminates the vast gulf separating our two worlds.

... The Importance of the Sunday School Teacher

A group of our ministers who were visiting Russia were taken on a tour of a Soviet observatory. As they were being shown around, one of the astronomers remarked: "A Soviet astronomer knows, of course, that man is only an insignificant dot in an infinite universe."

"That is very interesting," one of the ministers replied, "especially since one of the insignificant dots happens to be the astronomer who made the discovery."

In Moscow, I was told that churches were attended mainly by the elderly; those with memories of earlier days and childhood training. This conspicuous absence of youthful churchgoers sheds a significant light on a major tenet of communism.

One of communism's first steps, on taking over a country, is to forbid religious instruction to the young. In the absence of spiritual yardsticks of judgment, it then becomes relatively simple for the Communists to impose their own values upon a youthful generation.

In the United States, we face no expunging of religious training for our youth. But the danger exists, nevertheless, that neglect of education in religion ultimately may be as weakening to the national fiber as forcible repression. We face an ever-present problem of passing on our Christian heritage to new generations. Hence, the importance of Christian education.

The Prospects for Science

The importance of religious nurture rises in direct relation to the ascent by science to the summits of knowledge. Indeed, the greater the range of scientific discovery, the deeper must be the understanding of the divine force behind all creation.

In my own field of electronics, for example, scientists and engineers are now studying living creatures in the hope of duplicating by electronic techniques their marvelous mechanisms of communications and control.

Evidence now at hand suggests that in flight, the bat finds his way by bouncing ultrasonic waves off solid objects; the pigeon homes on the magnetic lines of the earth; a bird flies thousands of miles from a back-yard tree branch, and returns to the same branch, through stellar navigation. The eye and brain of the hungry frog filter out all discordant information except the movements of the fly his palate craves—a superb example of image recognition and interpretation.

We have yet to catch up with the bat and the frog, much less the human being whose guidance system of what I call the "Three C's" of communications, controls, and computation far surpasses the current efforts of science to copy it. The most advanced computer, for example, is little more than a mental midget. Although impervious to fatigue and boredom, and far superior to humans in speed and retentiveness, all the computer can do in the present state of the art is to follow completely detailed instructions.

But ultimately, successive generations of bionic

machines should achieve high levels of flexibility, judgment, and—in a genuine sense—intelligence. Some systems will organize their own behavior patterns, including locomotion. They will be equipped with a computer, no larger than the human head, that will calculate, sort, remember, and control a flow of information. The prospect is undeniably exciting—or appalling—depending upon your viewpoint.

Values and Faith

Beyond knowledge and logic, however, is a factor that separates us from animals and our machine prodigies, and gives us unattainable superiority. It is a consciousness of moral values and an inner faith that guides our judgments and decisions. Whatever may be achieved mechanically will lag forever behind the spark with which Divinity has endowed us. It is this inner faith which must be cultivated and further strengthened.

It is this deeper faith—not in man's ability to achieve scientific and technological excellence alone, but in spiritual values—which gives meaning to our cause—not simply what we have and can accomplish, but what we believe in.

The Sunday schools are among the most important centers of learning in our society, for they are transmitting to our youth the eternal truths of Christianity. No group of men and women are performing a more inspiring task than our Sunday school teachers.

Our conquest of outer space will be an empty victory indeed if it leads to the neglect of inner space—of man himself, his passion for freedom and justice, his hunger for salvation and higher fulfillment.



"The importance of religious nurture rises in direct relationship to the ascent by science to the summits of knowledge."

Sex Education for Early Teenagers

by Celia A. Hahn
Director of Christian Education
Grace Church, Silver Spring, Md.

RECENTLY we have become concerned because of the increasing number of teenage pregnancies occurring in our suburban community. Pastoral work with the young people involved (some of junior-high-school age) seemed to indicate that the pregnancies could not be entirely accounted for by broken homes, destructive family relationships, or emotional problems of the young girls and boys. A big factor seemed to be attitudes about experimenting with sex held by the teen culture in which these young people live. For example, a common reaction to youthful hasty marriages seemed to be a kind of excited hero worship by many of the friends of the young people involved. The traditional standards and sanctions seem to have lost their power, and young people need help in arriving at responsible attitudes that are relevant to the realities of their lives.

We felt that perhaps the Church could help in this task by doing some preventive educational work. The appropriate age-group seemed to be junior high. So we set up a summertime, week-long conference on Christian responsibility in boy-girl relations. The response of young people and parents was so positive and grateful that we are reporting the format and schedule of the conference for other parishes that may want to adapt it.

Preparing the Parents

The conference consisted of two evening meetings for parents and five consecutive morning sessions for young people. We sent a letter to all parents of young people who had completed the eighth or ninth grade in church school, expressing our concern and our interest in holding the conference. We asked parents to tell us whether they were interested in the conferences themselves, whether they wanted their son or daughter to attend, and if so, which week would be most convenient for them. Parental consent was necessary for every young person attending. As plans moved along, two lay people in the parish were asked to serve on the staff, and the rector of a neighboring parish, St. Michael and All Angels, joined the staff and brought along some of his young people.

The first parents' meeting, held at the beginning of the conference week, began with a restatement of the concern that led to our decision to hold the conference. We spoke about our conviction that the Church, while it cannot impose codes of conduct and

gets into trouble when it tries to do so, does bring at least two great affirmations to the question of sexual responsibility: the doctrine of Creation, which gives high value to maleness and femaleness and to the sexual life of persons; and the demand that we act with love and responsibility toward one another in our common life. The plan for the five mornings was outlined briefly. Then the parents saw the film *How Much Affection* (black and white, 20 minutes, rental, \$7.00, from the National Council Audio-Visual Film Library, 281 Park Avenue South, New York 10, N.Y., or 2451 Ridge Road, Berkeley 9, Calif.).

The film tells the story of a teenage couple's struggles to cope with their attraction for one another, amid all the pressures from inside them and around them. The story includes some glimpses into the life of another high-school couple who had to get married, and a picture of a mother who, recognizing that her daughter has to bear her own responsibilities, tries to be as helpful to her as she can.

The discussion after the film brought out several of the parents' concerns. Many of them felt the hurt and anxiety of being out of communication with their young people in the area of boy-girl relations. They were very much aware of the tremendous pressures exerted by their children's groups, and wondered "How do you bring up a child so he has enough backbone to stand for what he knows is right regardless of what anybody else thinks?" There was some question raised about our plan to use the book *The Rough Years*, by Chad Walsh (Morehouse-Barlow), which the young people were assigned for home reading. A few parents thought one of the episodes was "too sexy," but most were eager that the Church *do* something frankly and openly.

Young People Dig into the Problem

On Monday morning, twenty-two young people shuffled into the parish hall at ten o'clock. (We met from ten to one, with a Coke break in the middle and sandwiches and milk at twelve-thirty.) Many complaints were overheard, such as, "I wouldn't be here if my mother hadn't made me come," and "Are we going to have tests?"

The session was introduced with the assurance that whatever was said at the conference would not get back to parents unless the young people took it back. A brief introduction was given, and the film

How Much Affection was shown as a way of getting into the problem. The young people were divided into four groups (boys and girls separate, eighth- and ninth-graders separate). They were asked to work with a staff member on two questions: "What did you see and hear?" and "What are some of the questions and issues raised in this movie?"

During the small-group discussions, the boys and girls began to move into the problem. There was a considerable tendency to deal with it on the basis of traditional moralism and legalism. Some of the girls were much more concerned at this point with the smoothest way for a girl to act than with the problem itself. But the session accomplished its main purpose of raising the question of sexual responsibility.

On Tuesday morning we had a doctor (a member of the parish) talk with the young people about the physiology of growth and development between the ages of ten and twenty. Giving a broad physiological picture of the processes accompanying puberty, she stressed the important distinctions between chronological age and physiological age: every person has his own inner timetable for development, and we are much more influenced by whether or not we have reached puberty than by how many years we have been alive. The doctor helped the young people become aware of the tremendous inner pressures we go through in the years surrounding puberty. She explained the physical, intellectual, and emotional causes of these pressures and their erratic tempo, which makes us change so quickly and unpredictably in these years that other people—our parents particularly—are always a jump behind us.

The boys and girls seemed to grasp the idea that each person is an individual with his own inner necessities, and that he needs to minister both to his own needs and to others. A few lingering anxieties were reflected in questions to the doctor that seemed to say, "Am I really all right? Is there something the matter with me?" But the mood of the group was one of relief and freedom.

In the small groups following the general session, the young people raised some physiological questions they had not wanted to ask in the mixed group, and there was some talk about the social problems that occur at an age when chronological and physiological ages don't match up.

The "Ideal" Mate

On Wednesday we looked at the problem from a different point of view—not "What goes on inside me?" but "What goes on around me?" We had a sociologist and marriage counselor to help us do this. She began by asking the young people to write a letter that began, "Dear Joe (Joan): Believe it or not next week I am going to be married. I wish you could meet her (him). Since you can't, let me fill you in on some of the details. He (she). . . ."

The purpose of this exercise (which was carried on amid much giggling and horseplay) was to get a picture of how these boys and girls saw the ideal man or woman—one they would marry some day. Summaries of the characteristics and qualities the young people hoped for in a man or woman were posted on



"Male and female he created them . . .

newsprint, and the differences and similarities discussed.

After the Coke break, our visitor brought two main thoughts to the boys and girls: First was the importance of men being men, and women being women. Part of loving yourself is accepting that you are a man or a woman and being glad about it; without this kind of self-acceptance our relationships with the opposite sex get all tangled up. Secondly, she introduced to the young people David Riesman's concepts of inner- and other-directedness; the changes taking place in the increasing orientation of our culture toward other-directedness (more and more we take our cues from other people, rather than being guided by our own inner convictions), and the question about what this change meant for our identity and purpose as persons.

The intense, quiet concentration during this part of the talk burst into a concerned discussion in the small groups: "If I am always following everybody else and changing to meet different groups, how do I know who I am? If everybody takes his cue from somebody else, who is the leader? Does he know where he is going?"

On Thursday, we began with a summary of the main issues and questions that had been raised during the first three days, and spoke about the need for a point of view from which to look at these questions. The young people went into their small groups, without adult leaders, to consider two Bible passages: part of the Creation story ("male and female he created them . . . and behold, it was very good") and the commandment "Thou shalt love thy neighbour as thy-



... and behold, it was very good."

self." We asked them what, if anything, these passages had to say about the questions we had raised.

The reports showed that the young people were bothered by the need they felt to take the Creation story literally ("Who did Adam's sons marry?" "Why do we have to get married if Adam and Eve didn't?") and brought up some questions about what it means to love yourself ("Do you have to know yourself to love yourself?" "Do you have to love yourself before you can love other people?"). The staff as a panel talked about the goodness of creation, and the source and meaning of shame and anxiety about ourselves as sexual beings. The discussion ended with a sense of rediscovery about the goodness of sex and some testing of the freedom this rediscovery brings.

The Question of Responsibility

Friday morning began with the question "What are some of the factors the couple in *How Much Affection* have to consider as they decide how to carry on their relationship?" The reports from small-group discussions (again conducted without staff leadership) enumerated the pressures the young people saw in the situation and came to one of two extreme conclusions: "They will break up," or "They will go all the way."

The large-group discussion after the reports was an uneasy one: battles arose between the adherents of the two conclusions; a few vocal kids took over; nobody could hear what anybody else was really saying. They were overwhelmed by their new understanding of all the pressures and complexities involved in the problem of being responsible, and they wanted to back out, to put the responsibility on somebody else,

to solve the problem by a simple, extreme, black-and-white answer.

As the discussion continued, there came some acceptance of the complexity and unending nature of the problem of being responsible, some understanding that a boy and a girl have responsibilities toward each other as well as toward rules, and a willingness to keep on talking even though it was hard and there were no simple answers in sight. One boy said, "I didn't think I could talk about these things with a girl, but I can and it helps."

Final Session for Parents

At the final session for parents the doctor gave the same talk she had given to the young people to help the parents understand the inner pressures their children are undergoing. The discussion included the testimony of many parents about how helpful the conference had been to their children and how enthusiastic they had been about it. The problem of communicating with their children, which parents had raised during their first session, had been helped some: parents and young people had talked together about the issues raised.

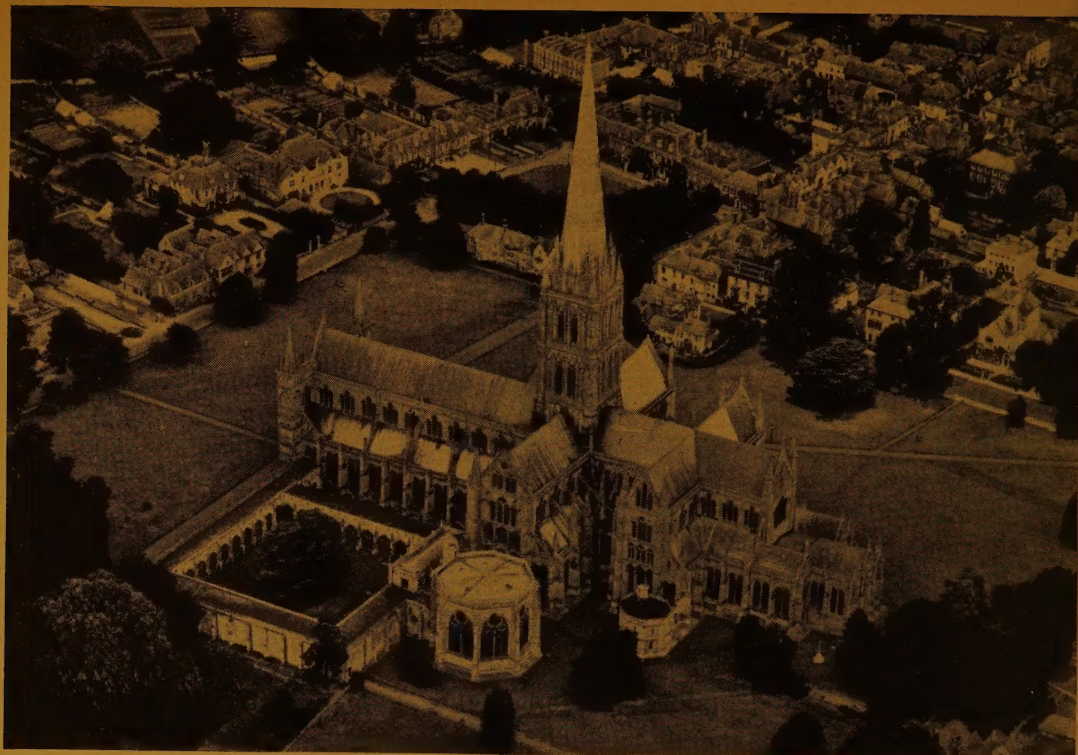
There was quite a lot of discussion about the responsibility of public schools in sex education, but the parents seemed to agree that what was important was not just the facts but their interpretation and meaning and the problem of how to live. The discussion went on to consider how the Church can minister to young people. There was a great deal of parental involvement in this question, and some helpful leads were brought up for youth work in the fall.

Looking Back

As we tried to evaluate the conference, we were struck with the knowledge that here the Church had dealt with a real concern of young people and adults, rather than a concern we thought they ought to have. We felt that the concentrated schedule we used had been essential to this kind of understanding; the conference wouldn't have worked on a week-to-week basis. A week seemed to have been about right, although we might have added a half-hour to the daily schedule.

The age-level proved to have been a pretty good choice. We had not expected the eighth-graders to be more serious and less giggly than the ninth-graders, but they were. The boys also had a tendency to work more seriously in the discussions than the girls. Perhaps in both cases it was because the subject was less threatening, a little more distant, to them.

There was value, we felt, in using outside experts: there was more hearing, and both parents and young people got the impression that we cared enough about them to try to find the best people we could. The content material was demanding and copious. A lot was expected of the young people, and they responded to the expectation. We felt it was helpful that the plans included some sessions structured ahead of time, and also enough flexibility to deal with concerns that came up in the middle of the conference. On the whole, we felt that the conference format was helpful for the parish in performing its ministry to young people.



Salisbury Cathedral

One World—One Church

by Richard Upsher Smith
Associate Rector, St. John's Church
Bethesda, Md.

TAKING advantage of a chartered flight arranged by the Rural Workers Fellowship, I was privileged to spend a month this past summer in England and Scotland. A month is much too brief a period in which to study the Church in the British Isles, but it is sufficient time to make some pertinent observations.

History Comes Alive

Contrary to widely circulated reports, attendance at church services seemed remarkably good. One might expect this in cathedrals where tourists flock, but I found it true, too, in rural parishes, both at morning and evening services. The weekday services, however, are not well attended (as is also true in our own country) except where evening Eucharists are provided on saints' days. Even so, there is definite

value in the English requirement that clergy read the daily offices in the parish church. This practice helps the Church to keep faith with the past, it serves to remind the whole community that they are being prayed for, and it helps immeasurably those who are at the service to recall the men of olden times who fought the fight of faith and won the battle by God's good grace. History comes alive in such faithful recitation of the Church's worship.

Wherever one travels in England and Scotland, history also comes alive as one treads reverently through majestic cathedrals and ancient universities and views the pageantry surrounding royal palaces. The cluttered Poets' and Statesmen's Corners in Westminster Abbey link us with our cultural heritage; strangely, they do not interfere with but rather in-

crease our spirit of worship in that hallowed shrine. So it is in countless other edifices throughout the country.

History comes alive, too, in memorials to martyrdoms: churches and market squares, graveyards and public halls, all bear inscriptions to remind us that our moral ideals, our political ideologies, and our Christian faith were forged for us through many centuries and in hundreds of battlesites. A painted cross in an Oxford street marks the spot where Bishop Ridley and Bishop Latimer were burned to death; a plaque in the Martyr's Corner in Canterbury Cathedral commemorates the place where Thomas à Becket was slain by henchmen of Henry II. There are other marks of despoliation across England—testimonies to the plunderings of greedy kings (like Henry VIII, who abolished abbeys and shrines and confiscated their riches), the iconoclasm (to us) of misguided Cromwell and his followers, who destroyed much beauty in the churches of the land, and the destruction by the airmen's bombs in the twentieth century.

Yes, history comes alive when one sees such things, and one cannot help but realize that our religious and national heritages have been bought at a very dear price. One realizes, too, that the loving and merciful God has defended His people against themselves and their enemies. How else would the Church and the nation survive?

In the midst of all this history one sees, too, the power and the relevance of the Church's age-old liturgy. The Church is, indeed, "One, Holy, Catholic, and Apostolic." The stories of Samson and Samuel and David, for example, are as valid for us as when they were first told. The intercessions for "all Christian rulers and magistrates" become international in character (even when an American clergyman, trying to adapt an outdated English prayer book, prays for "our gracious Sovereign Lady, King George").

Except for the distinction between an "established" Church and one which is separate from, and independent of, the government, the Church of England and the Protestant Episcopal Church in the U.S.A. face remarkably similar problems and are tackling them in very similar ways.

Young People

The similarity of the problems confronting the Church was apparent at Oxford, where I attended a training course for clergy on "The Parish Church and Young People," sponsored by the Church of England Youth Council. Some ninety diocesan youth councilors and parish priests spent three days discussing ways and means of reaching the nation's youth (of whom only about 7 per cent are members of Anglican youth groups). Most of the clergy present were young men, but a surprising number of them were experienced pastors. All were deeply concerned that the Church learn how to reach and hold young people, so many of whom are lost after confirmation.

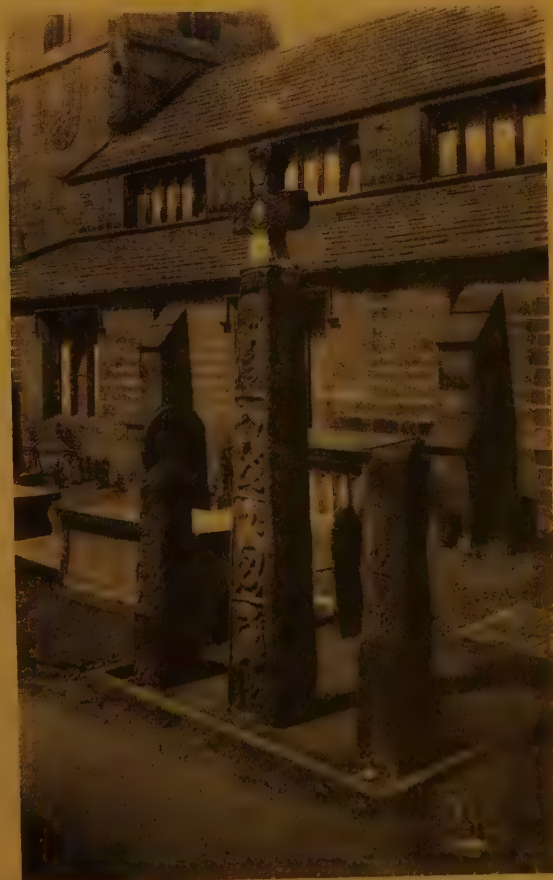
In 1939, at the outbreak of World War II, the government established a national Youth Service. In 1960 it called for its first full-scale review of the Youth Service, resulting in the "Albermarle Report." (Among the dozen members of the Albermarle Committee was

an Anglican priest, the Rev. Eric Shipman, vicar of an East London parish.)

As a result of the report, the government has greatly expanded its services to youth, and a great many churches are being enabled to set up canteens or recreation centers for young people and to train adult leaders for the canteens. This is as much as they can do in many areas at the present, but it is encouraging that, for the country as a whole, teenagers comprise the largest age-group of church attenders.

But even where young people attend services, as I noticed they did in a rural parish where I visited, the service and the youth meeting afterward seemed to have no relationship to each other: the young people had worshiped; now they wanted to relax, and they made plans for a picnic later in the week. Seeing this group, I was reminded of what the Rev. Edward Patey, Canon Residentiary of Coventry Cathedral, had said at Oxford about young people in general: "The Church is real, the world is real, but the two are not meeting." The Church may mean a great deal to young people, as certainly the attractions and the problems of the world mean much to them, but they do not imagine any connection between the two.

If some of our problems are alike, so are some of the approaches to solving them. Canon Patey said we must not be overconcerned with young people's problems: we need to deal with their joys and with the things they enjoy, to reveal God as present in their daily situations, and to relate the Gospel to all the areas of their lives. We need, also, to have a parish-



Saxon Crosses, Ilkley, England

wide educational program serving all age-groups and especially training adults, both clergy and laity, as leaders of young people. The English Church seems to be ahead of us in their understanding of the importance of the laity, but behind us in their development of programs for training both clergy and laity in pastoral and group processes.

Two other areas of the Church's ministry particularly interested me: education and international developments. Let me report on them.

Education

England depends very heavily on day schools to instruct children and young people in their religious heritage. The government prescribes that all schools provide daily worship and a course of instruction each week. The Church trains teachers of divinity for state schools as well as her own. This situation is the opposite of ours, which allows no religious worship or instruction in public schools or training of teachers to handle religious questions or facts.

The Church of England has eight thousand parish schools, where the degree of government influence varies according to its financial contribution. The religious emphasis also varies accordingly. Most dioceses have published an "agreed syllabus of religious instruction," usually with the cooperation of Nonconformist and Roman Catholic bodies. The Church of England has twenty-six teacher training colleges and is building a new one at Canterbury; many graduates of these Church colleges serve in state schools.

The compulsory teaching of religion in day schools may well account for the absence of young people from church on Sundays and for the decline in Sunday school attendance. I visited one rural parish, however, which pays a great deal of attention to its Sunday school for children below their teens; it holds classes in three different parts of the community and provides regular training for its teachers. But even here the rector asserted that Sunday school is on the way out, an opinion shared by several other persons I met. Some interesting and hopeful experiments are under way: longer periods of weekday and holiday confirmation instruction and daily "holiday schools" during each of the long vacations.

One other impression about the Church should be recorded here. In England I did not find such tension as often exists in our country between the Roman Catholic and other churches. The Anglican Church stands in a favored position, of course, as the Established Church, and Roman Catholics and Nonconformists alike are part of every Anglican vicar's "parish," thus giving everyone a hereditary if not personal interest in the Church of England. But what struck me with great force was our historic links with the Roman Church from the days of Augustine until the Reformation. One simply cannot deny this link as he worships in churches erected during that millenium. Nor does one seem to need or want to deny this link. Perhaps this is a good omen for the eventual reunion of Christendom.

International Affairs

Moving rapidly from one city to another, enjoying a holiday spirit, I did not pay much attention to unfamiliar newspapers or take time to hear radio and TV broadcasts. But I did talk to people in their homes and to fellow passengers on trains and planes. Berlin was uppermost in people's minds in late July (with economic conditions in England a close second).

A West Berlin teacher sat next to me on a train and, recognizing my American accent, felt compelled to tell me that her city would "very shortly" fall to Khrushchev. I tried to reassure her that America and other Western governments and people mean to keep our promises concerning West Berlin, both for the sake of people there and for the cause of freedom everywhere in the world. But she insisted that we would not stand up to communist determination.

The following day I saw a friend who had just returned from a week at the annual *Kirchentag* "Church Day" mass assembly in Berlin. I reported my conversation with the German teacher. To my surprise, he supported her expectation. The West, said he, would rather lose Berlin than engage in the nuclear war that would be required for her defense—even though this means the default of long-standing promises and moral obligations, not only to two and a half million West Berliners, but also freedom-loving people everywhere. Indeed, he said it would be *better* to default here than to fight over an unwise political agreement, however old it may be.

If the teacher from Berlin and our visitor to Berlin are right in their observations, they illustrate to me in a very dramatic way how serious is the moral and spiritual crisis which threatens our generation and society. The West is prosperous beyond precedent—and soft and complacent in its prosperity—"worried, but not afraid," as Mr. Macmillan described his attitude toward Britain's current economic situation.

One senses that many government leaders and the average citizen are unaware of the fundamental crisis that overhangs the world. The Youth Conference at Oxford did not speak of it. No preacher I heard mentioned it, except the "Red Dean" of Canterbury, who gave a distorted exegesis of Acts 4:32-35 to deplore capitalism and exalt communism as the way of life Christ intends for all men and as the sure destiny of all men. Except in a few industrial areas where exciting work is going on, the Church still seems content to draw people away from the world, rather than to confront them with the meaning of the Gospel for these times and to equip and train her people for meaningful Christian life and witness.

Today's challenge to the Church, both in Britain and America, is to win and hold and train adults, young people, and children so that the love of God in Christ Jesus and the life-giving power of the Holy Spirit may renew mankind and press forward the fulfillment of God's kingdom.

Such is the task confronting every church school teacher, every youth adviser, every adult leader as we engage in another year of activity in our parishes and missions across the breadth of our land.

Let's Take Off Our Masks

by F. Reid Isaac

Down the center aisle of the Chapel of St. Christopher, Lanham, Md., marches a column of men, women, and children, their faces covered with homemade masks. Among them is a man wearing the face of a clock, with a large calendar hanging around his neck. There is a ninth-grade girl with a paper tube over her head covered with scribbled phrases like "Don't mention this to a soul, but have you heard . . .?" A fifth-grader has painted streaks of blood running down his mask.

The procession moves to the altar rail, where the masks are removed and laid on the step. The marchers return by the side aisles to their seats. When all have unmasked, the organist begins to play Hymn 556:

Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian, up and smite them,
Counting gain but loss,
In the strength that cometh
By the holy cross.

Members of the congregation, who have learned this hymn in preparation for the service, now sing it, expressing their faith in the power of Christ to conquer the demons in men's lives.

This is the beginning of a special service for the eve of All Saints' Day, which St. Christopher's has observed for the past three years. This service and the preparations leading up to it are an attempt to help a modern congregation discover a Christian meaning behind the many Halloween observances in which their families are involved.

Preparations

Preparations for the service begin early in October. At their meeting

the church school teachers discuss the meaning of the "demonic" and its relationship to the hobgoblins and ghosts that will roam the streets late in October.

In church school classes, each person is asked to make a mask dramatizing something in his own experience that is "scary" or that "tempts me" or that "makes me feel bad." The older classes begin to talk about things that "drive" them to do what they really don't want to do. (The ninth-grader mentioned above chose "gossip" as her demon.) Children in all classes try to picture one of the powers of darkness with which they have to struggle in their own lives.

Meanwhile, in the parents' class, the vicar is interpreting the meaning of the mask service. To make it a truly family occasion, adults, too, are asked to make masks. The man who wore the clock face was driven by time, a demon that drives many of us.

On Halloween, the service is preceded by a brief parish party for all ages. The party is quite simple, consisting chiefly of refreshments and a few simple Halloween games. One year there was a quiz on the saints. Senior-high young people did some research, dressed up like saints, and offered the congregation one clue at a time until their identity was guessed.

The Church Service

Following the party, parents and children line up together in the parish hall, wearing their masks, and march behind the crucifer into the church, to lay their masks at the foot of the altar.

After the processional hymn, the congregation kneels as the vicar reads selected portions of the Litany:



Laying masks at the foot of the altar.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

When these and other appropriate parts of the Litany have been read, the vicar turns toward the people to interpret the meaning of the drama in which they have participated. Masks are picked up and shown to the congregation, while vicar and people try to guess the "demon" that is represented. All of us, the vicar says, have things in our lives that make us feel ugly, afraid, or driven.

When this point has been made clear, the vicar asks, "Why do we do this strange thing on the eve of All Saints' Day? Why do we bring these pictures of our demons and lay them on the altar on the night before we remember all the saints?"

Explanation

The saints were people like us; they, too, knew the meaning of fear and ugliness and failure and the assaults of demons. Yet they brought their lives to the altar of God and offered themselves—just as they were

—to Him. By the power that comes from the Cross of Jesus Christ, they found strength and courage. They also found joy and victory in the midst of all that made them guilty and afraid.

We, too, grow in saintliness as we bring all that we are, including the ugly and fearful and demonic parts of our life, and offer ourselves to God to be cleansed and healed and strengthened. We say this at every Communion service: "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, . . . humbly beseeching thee, that we . . . may be filled with thy grace and heavenly benediction. . . ." At this Halloween service we "act out" in a more dramatic way what we re-enact every time we make our offering at the Holy Eucharist.

After this interpretation, the congregation is asked to join in the Collect for Purity: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid [before whom all masks are useless]; Cleanse the thoughts of our hearts . . . that we may perfectly love thee. . . ." The service closes with Hymn 243: "I sing a song of the saints of God," with its rousing affirmation, "And I mean to be one too."

A Meaning for All Ages

Members of St. Christopher's congregation respond to this little drama at different levels. The more mature members are moved to express the impact of the service in words; the meaning to the younger Christians cannot, perhaps, be measured. All participate with great reverence and a sense of awe.

Some weeks after one year's Halloween observance, a layman rose at the Every Member Canvass dinner to speak about what St. Christopher's meant to him. The most important thing about the parish, he said, was his discovery that his real life, often sordid and troubled, could be brought to God. The Church was not the place where he had to leave part of his existence behind in order to meet with good people and with a God who demanded perfection. It was the place where he could bring his worst and find the power to face life again. "What I am talking about," he said, "is what we dramatize at Halloween."

A Wisteria-Draped Abyss

■ In Dostoevski's *Brothers Karamazov*, the Grand Inquisitor speaks: "Believe me, man knows of no more pressing concern than to find one to whom he may give up, as fast as possible, that gift of freedom with which he, miserable creature, was born." I cannot point to a single individual to whom I and many a Southerner like me have surrendered our freedom, but a surrender has been made. Basically, it is a surrender to fear—fear of ridicule and rejection, fear for personal and family safety, fear of loss of livelihood.

■ Of whom am I afraid? I am afraid of political leaders, of Klan and Citizens' Council, of fellow members of church and club, of friends and neighbors. To whom have I surrendered my freedom? I have surrendered it to the society in which I live, a society that with all undue haste aligns itself against the highest ideals of nation and against the loving justice of Almighty God.

■ So long as I allow that act of surrender to stand, I have no freedom. Absent from my life is the power to speak and act upon such basic principles as the Fatherhood of God and the brotherhood of man. In surrendering my freedom, I have given up my claim and the claim of others to those inalienable rights of life, liberty, and the pursuit of happiness.

■ Freedom is the ability to choose on the basis of insight between alternatives. When I have neither the knowledge on which to base a choice nor the will to decide, I have ceased to exist as a moral agent—I have ceased to be a man. That is the depth of my degradation and despair. It is my very humanity itself that society has taken and that I have given away. To me now the future appears almost as irrevocable, almost as unchangeable as the past. To break with this future, to try to change it, is to hurl myself into a dark and bottomless abyss.

■ I live in the midst of a new totalitarianism. In a democratic society the minority is recognized as having a legitimate, even a necessary place; but in a state that is totalitarian there is no place for dissent. So the dissenting school board is read out of office; the dissenting individual is ostracized, his means of support cut off. Worse than a totalitarian state is the totalitarian society that I have helped to make.

■ My personal response is one that shuns, even denies, its cross. Rather than move willfully with face set forward, I retreat into the comfortable vistas of the emotions and the mind. It is possible to know a sentimental charity for God and fellow man that is divorced from acts of Christian love. How easy it is to study the meaning of sacrifice in the Old Testament and the New, all the while seeing little need for sacrifice in this present day. Even more tragic it is to see the need for sacrifice while not having the will to offer it.

■ What validity is there in the vision of God that does not discern within the vision the reflected image of the toiling, suffering human brother at my side? What validity is there to my life when having had such a vision I try to erase it from my mind as I do the disturbing dream that haunts my sleep?

■ "O wretched man that I am! who shall deliver me from the body of this death?" But glory and thanks be to God for Jesus Christ, with whom to die is also to rise to newness of life!

ROBERT E. WILCOX, Associate Rector
St. James' Church, Alexandria, La.

Two Reports from the Field

The involvement of parents in their children's Christian education is of perennial concern to church school teachers. FINDINGS reports how two parishes in the Diocese of Los Angeles have attempted to reach parents: one by a letter from teachers to parents, the other by a series of Sunday morning meetings.

A Letter to Parents

Our first report is from St. Alban's Church, Los Angeles, where Mrs. Leighton Reid followed the recommendation of her parish that teachers write parents two or three times a year. Here is part of her first letter to parents of sixth-graders:

* * *

Dear Mr. and Mrs. Blank:

I have found from several years' experience that the so-called "seminar" method of conducting a church school class is most successful. This method allows the fullest participation by the student. However, I firmly maintain my position as leader of the discussions. I keep the class to the topic in hand. (Sixth-graders' capacity to get off the subject is phenomenal!) I encourage those who are shy or less articulate, sometimes having to squelch the more articulate ones in the process; make sure that all sides of a problem are considered; ask questions leading to deeper exploration; see that the discussion carries on to its ultimate purpose of discovering "What has this to do with God?" or "What has God to do with this?"; and, finally and most important, act as a resource, an imparter of information and facts.

As I see it, the purpose of all knowledge should be to expand the vision (understanding), and to stimulate its creative use (action). If I may, I will use the business terms

input and *output* to explain our methods of procedure. Let's consider *input* as facts, information, and raw experience. Each girl, of course, contributes her own experience, but the teacher must add to the child's store of facts and information. Every Christian should know the recorded facts of the life of our Lord, but knowing the bare sequence of events is not enough. Because they happen in history, which is men and women and events and opinions, it is also necessary to make some study of the lives and background of the people among whom the facts of Jesus' life unfolded.

To this end, Sally will be given in a few weeks a reader, *The Son of God*, which we will use as a textbook. I heartily recommend that both of you read it. It is beautifully written and, if you are not already a student of Biblical history, very informative. Sally will be asked to de-

vote about fifteen minutes to this reader each week at home. One of the greatest helps you, as parents, can be to me is to remind her that this reading should be done. If you would care to discuss the lesson with her to make sure she understands what she has read, so much the better.

And what is the *output*? As you know, our Church feels that unless religion is related to events in our day-to-day living, it is not religion in its full sense. It is not, as it were, acting as the leaven in the bread of life. To the end that youngsters will understand this, we start with their daily experiences and try to expand their view of these often-trying experiences by the knowledge of how God has acted in the past and how He acts today.

We use stories of everyday living, allowing the children to resolve the ending; we use role-plays in which the girls take roles different from themselves, pretending to be a parent or teacher, little brother or unpopular schoolmate. In this way they often get intimations of how they, themselves, appear to others, and how it feels to be on the other side of the fence. We apply the Bible to everyday situations and, conversely, create modern-day situations out of the text of the Bible; and we use many other similar devices.



Mrs. Reid's class at St. Alban's, Los Angeles

So when Sally says "we just talked" in Sunday school, it may mean, of course, just a wasted Sunday, but on the other hand it could mean that Sally caught a glimpse of another viewpoint that she is not quite prepared to discuss yet.

There will be a bit of further homework. Three or four times during the year I will give the girls a problem situation, or a Bible quotation (on a subject that we have already discussed), and ask them to write a short essay (minimum of one page) about their thoughts on the subject. The girls will be given two weeks to complete the assignment. I will also notify you by post card of the subject assigned and the date due. Again, any help you care to give in guiding their thought about the problem will be enthusiastically welcomed by me.

It may seem to you that these exercises are too difficult for eleven-year-olds. "How can Mrs. Reid expect answers to questions that have plagued man since the beginning of time?" you may ask. My reply is. I don't expect *answers*; I expect *thinking about*. Growth and widening perspectives are my goal. At this stage, what they write is not nearly so important as how intelligently they use their materials.

There is a strong thread of continuity through the course as planned. We start from simple concepts which gradually become more and more complex until we arrive at the crux of the matter of redemption or salvation. I know you will agree if Sally misses too many Sundays it will become increasingly difficult for her to feel this sense of continuity. Naturally I will be delighted to see her each time she comes and will do my best to keep the spark of interest alive. But it isn't as if the lost time could be made up by reading a textbook furiously for a week and taking a test. Sally will be building her own concepts Sunday by Sunday, and if too many of the building blocks are missing, the resulting structure will be shaky if not well-nigh useless. I'm sure you will consider this important fact in planning your family activities for Sunday.

I am asking a different set of parents to visit our class each month for the purpose of observing what we are trying to accomplish and of helping not only me but the church

school as a whole with comments and criticism. It is very hard for me, as an amateur teacher, both to teach and to stand back and evaluate the results. With this in mind can you plan to attend the sixth-grade class on the third Sunday in January? On that day you would leave the church service with the youngsters and come down to the parish hall with Sally.

Beyond an introduction to the girls, you will purposely be ignored. Paper and pencil will be available at your end of the table for taking notes if you wish. I will enjoy talking to you after class, and, of course, Mrs. Bright of the church school staff or one of the clergymen is always happy to discuss the over-all aims and methods of the church school. I will send you a post card of reminder two weeks before the above date.

I would be most happy to talk to you at any time if you have questions. Also, do encourage Sally to call me to talk about her lessons if something seems unclear to her. I can spend so little time with the girls that I am always happy to talk to them outside class. I am looking forward to meeting you when you make your visit to class, if not before, and I hope that we can work closely this year in a project that I know is dear to all of us.

Orientation for Parents

Our second report is from Mrs. Denise Kincaid, assistant to the Director of Christian Education in St. Luke's of the Mountains, La Crescenta. Her report concerns a "Parent Orientation Series" that resulted in increased cooperation between parents and teachers and a greater sense of the Church as a family working together for a common goal.

* * *

The orientation classes were started at the Sunday school teachers' request and were organized along lines suggested by our Director of Christian Education, Miss Gertrude True. The idea was based on the article "Giving Parents the Picture," in the September, 1959, issue of *FINDINGS*. The aim of the classes was to acquaint parents with what is being taught in church school

so they can apply the same principles in home situations.

Miss True and I met with parents during the forty-minute church school class period following the family service. A different grade was studied each session, and all were covered. Parents attended as often as their children's classes were being discussed. Teachers were consulted prior to the meeting with parents of their class to see what information they might want included. We phoned parents ahead of time, and the rector announced the meeting during the family service.

At the beginning of each class Miss True summarized how the Seabury Series originated and developed and how it differs from the traditional approach to Christian education. She used the teacher's manual, the student resource book, and the parent's leaflet to present the problems and characteristics of children at each age-level and to show how the church school program tries to meet them.

Responses

Parents were asked to give suggestions and ask questions. In some classes there was very little discussion. In others, there was a good deal of talk about behavior. The parents of seventh-, eighth-, and ninth-graders were most concerned about their children's lack of interest in attending Sunday school. They suggested homework, asked for more social get-togethers for the pupils, and offered personal assistance to the teachers in class and on field trips. The kindergarten mothers, too, offered teaching assistance.

Eleven classes were held with attendance ranging from 20 to 75 percent of those informed of the project. Sometimes it was very discouraging. Three tries were necessary to rouse any eighth-grade parents, but the third try netted the highest percentage of the whole series. The reason for the lower attendance was that the series started before there was sufficient publicity and was interrupted for two Sundays by a children's mission during the regular time for the class.

However, the teachers were more than gratified with the results of the series. We're sorry we didn't do it sooner. Parents gained moral support from other parents.

Sight and Sound

by John G. Harrell

Tackboards and Poetry

Two years ago I constructed a series of panels in celebration of Easter on our large, mobile tackboards at Tucker House. As work was in progress, it became apparent that few people would understand what I was up to, so everything was rearranged to make way for verbal explanations. The result can be seen in the photograph.

Curiously, the verbal explanations of the colored paper constructions took on a life of their own. Typewritten copies were made and circulated, and finally the text appeared in *motive* magazine, April, 1960, and again in *FINDINGS*, April, 1961. I myself cannot so easily, as others have done, disassociate the text from the paper construction. So to those who enjoyed the cantos without knowing their context, I would like to make the following explanation. At the same time, to teachers and parish leaders, I would like to describe a method of communication they might find practical.

Tackboards, such as ours at Tucker House, are probably best if they are homemade. Commercial ones are so expensive that in order to afford them we tend to buy ones that are too small. And anyway, we cannot buy tackboards as mobile and flexible as the ones we made at Tucker House. Commercial boards are either rigidly installed on wall spaces or prosaically constructed on schoolroom standards.

Tackboards may be constructed of corrugated cardboard boxes, Beaverboard, or any material that will let you put in pins and tacks. The surface may be covered with burlap, which comes in a variety of textures and colors. The usability of the tackboard is circumscribed only by the extend of your imagination.

In the case of the Easter display, I chose to work with large sheets of colored construction paper, pins, and glue. I determined to develop three panels, expressing three Biblical narratives of Easter. The first panel dealt with the garden tomb episodes. Floral and leaf forms were used, and the colors were green and yellow. The construction paper was cut with scissors "by eye," and the forms were pinned into arrangement on the board. The

second panel dealt with the episode in the Upper Room. The forms were violent and angular. The colors were black and red. The third panel dealt with the Galilean episode. Here the forms were wavelike and repetitive. The colors were blue and white.

The process was continually enjoyable. It was rapid and unlabored by preplanning. The scissors cut quickly and at whim. As the pieces of paper were pinned to the board, the form and design of the panels took shape.

Here is an activity that groups could easily take part in. Once the process was entered into, everyone's contribution would be usable. The most important advantage, however, is the constant need and enjoyment of "living inside" the Biblical event. Attempting

to express the event in terms both personal and historical makes the activity a kind of "You were there" experience, and therefore certainly an opportunity to be grasped in Christian education.

It was the "insideness" of the activity that also made it so easy to write the text. The poetry almost wrote itself. Putting the experience into words somehow nailed it down. This kind of articulation is probably necessary if the experience is to be truly educational. So, should you try using the tackboard with paper constructions, also try to use a descriptive, creative text which will help not only the viewers to understand the display, but to make specific and clear the experience of the group members in creating their paper construction.

Motion Picture Review

Summer of Decision. National Council on Social Work Education, black and white, 29 minutes. Available from the Audio-Visual Film Library (281 Park Avenue South, New York 10, N.Y., or the West Coast Branch, 2451 Ridge



Rd., Berkeley 9, Calif.), service charge \$1.50. A better-than-average sponsored film, this motion picture makes appealing the training programs offered by many social service agencies to college students and college graduates. While the teacher shortage in the U.S. is growing and will continue to grow, the same is also true of the shortage of social workers. It is imperative that we reach college students with our needs while they are striving to find their vocation. Here is a film that will challenge such students.

A trailer has just been produced for the film featuring the Rt. Rev. Donald H. V. Hallock, who explains the many training opportunities in social and parochial work under our National Council's Unit of Church Vocations. The trailer is available from both branches of the Audio-Visual Film Library.

Filmstrip Review

"Defenders of the Faith," a series of six sound filmstrips individually titled: Joshua, Gideon, Samson, Elisha, Elijah I, Elijah II. Cathedral Films (2921 W. Alameda Ave., Burbank, Calif.), color, six filmstrips, three 33 1/3 rpm records, study manuals, \$40.50 complete; single filmstrips, \$6.00; single records, \$3.00. In this series, Cathedral Films continues its audio-visual survey of the Old Testament. The ambitious project began two years ago with the release of "The Story of the Prophets, Series One" and "Series Two" (reviewed in *FINDINGS*, September, 1959), followed by "Stories from the Old Testament" (reviewed in *FINDINGS*, November, 1960). Wisely working from end to beginning and gaining experience and point of view, the producer now tackles some extraordinarily difficult material. It is difficult because it represents increasingly more primitive religious ideas. One wonders if the productions will finally include the Genesis narratives and what will emerge, for it became apparent as early as the Job and Jonah filmstrips that the series was providing a literal interpretation.

This literal, conservative point of view is now assumed in "Defenders of the Faith." The story qualities of these famous narratives are fully grasped, and what emerges is something like the best of Cecil B. DeMille and Edgar Rice Burroughs. The Samson of the filmstrip is even more exciting than Tarzan, and the Delilah more wicked than Hollywood's tradition of Biblical films. All of which is as it should be. The Old Testament is a pretty exciting and extraordinary book. But much of

the religious insights of the Bible are lost in these visual retellings. The whopping big tales that were told in ancient times about Samson, for instance, cannot help but take on the presumed appearance of historical fact when presented in a straightforward audio-visual treatment. The producer, aware that there are difficulties somewhere, resorts to questionable editorial remarks or moral judgments, as upon the legendary Samson for instance. And unfortunately the study guides, which could provide classroom methods of setting the filmstrips in a context, fail to be of any real help in lifting the stories above a literal presentation.

Technically and artistically the series is well done. For once the music and sound effects do not drown out the dialogue.

There is much to commend these filmstrips to leaders of young people and adults, although there remains a considerable job of giving context to the presentations and interpretations of the narratives. Professional assistance is probably a necessity.

Record Review

The Life of Christ, readings by Charlton Heston. Vanguard VRS-9080, \$4.98; VSD-2080 (stereo), \$5.98.

The Passion of Our Lord Jesus Christ, readings by Charlton Heston. Vanguard VRS-9081, \$4.98; VSD-2081 (stereo), \$5.98. In these recordings Charlton Heston brings his significant talent and insight as a major actor and Episcopal lay reader to the Gospel story of Christ. The abridgment and arrangement of Biblical material is his own, and no doubt this considerable task was necessary for the intelligently dramatic reading he gives.

As in his previous recordings from the Old Testament (*FINDINGS*, March, 1960), Mr. Heston is joined by the De Cormier singers, who give depth and color to the narratives by supplying appropriate spirituals. The choice of spirituals is both original and inspired.

The technical qualities of the recordings are excellent.

Some listeners may be unhappy about Mr. Heston's opening reading of St. John's prologue and a few manipulations of the text.

Book Reviews

Atlas of the Early Christian World, by Frederik van der Meer and Christine Mohrmann; translated and edited by Mary F. Hedlund and H. H. Row-

ley. Nelson, 1959. 215 pages. \$15.00. Those who are familiar with Nelson's *Atlas of the Bible* will realize that this companion volume is not an atlas in the usual sense. There are maps, to be sure, but largely this elegant collection of photographs is a pictorial history of the Church up to the seventh century. It is annotated with scholarly notes and fully indexed.

It remains a resource book, however; it is doubtful that the average person would attempt to read it from cover to cover. *The Kingdoms of Christ* (see *FINDINGS*, June, 1961), which covers approximately the same period (to Charlemagne), is the book for that purpose. So perhaps "atlas" is the proper description after all. But such an atlas! It would be ideal for larger parish libraries.

Art and the Intellect, by Harold Taylor. Published by the Museum of Modern Art and distributed by Doubleday, 1960. 62 pages. Paper, \$.75. Dr. Taylor, the popular professorial figure who resigned as President of Sarah Lawrence College to write, speak, and become a television figure, presents in the two addresses published here his conviction that art is a significant human experience. "We need to be clear about the way in which the discipline of the visual arts can become a means of learning how to think, how to see and how to understand, at a higher level of understanding, many things other than art. Science, for example."

The slender book is largely an appeal to this point of view rather than an exposition of how classroom teachers may go about putting it into effect. It makes good reading, however—the kind that sets your mind to creative thinking.

The West Coast Branch of the National Council's Audio-Visual Library

Mr. Jon Davidson has been appointed Librarian of the Branch Library in Berkeley, Calif. Mr. Davidson is a senior student at the Church Divinity School of the Pacific and has several years' experience of past employment at Cathedral Films. (Cathedral Films itself was created by a priest of the Episcopal Church, the Rev. James K. Friedrich.)

A catalogue of the West Coast Branch has been sent to all active clergymen west of the Mississippi. Additional copies for key leaders may be obtained by writing to the Branch Library, 2451 Ridge Road, Berkeley 9, Calif.

Teaching the Bible in Classroom and Church

by William Sydnor

Trinity XX, October 15, 1961

SUBJECT: Moses' Greatness
BASED ON: Exodus 32:1-6, 15-20, 30-34,
and the Collect

Exodus 32, which follows immediately the account of receiving the Ten Commandments on Mt. Sinai (Exod. 19-20), gives us a snapshot of Moses' greatness.

Moses was up on the mountain a long time, and the people at the foot of the mountain got impatient. How easily they slipped away from being loyal to the leader who had won their freedom from Pharaoh. Aaron, Moses' brother and deputy, was no better than they. Both Aaron and the people seem to have forgotten the God who had chosen them and led them forth out of Pharaoh's clutches. How short was their memory of God's greatness and power about which they had sung after the deliverance at the Red Sea (Exod. 15:1-2).

Contrast Moses. Although a very human person, whose impatience with his fickle fellow countrymen (Exod. 32:19-20) is quite understandable, he was also a giant of faith, of loyalty, and of dedication as he came before God on behalf of the people who had disgraced themselves. In verses 7-14 there is an extraordinary dialogue in which Moses pleads with God.

The balance of the chapter ignores verses 7-14 as though the section came from another source and was inserted here. However, in verses 30-34 we find another dialogue in which Moses pleads for his people, associates himself with their guilt, and prays that, if their punishment is to lose their place in God's favor, he may suffer with them.

Moses' greatness lay in his steady faith and his bulldog determination to do the work God had given him. He puts meaning into the familiar words of today's Collect, "that we . . .

may cheerfully accomplish those things which thou commandest. . . ."

Trinity XXI, October 22, 1961

SUBJECT: God's Amazing Forgiveness
BASED ON: Exodus 33:1, 12-23; I Corinthians 13:4-7; and the Collect

After freeing the Israelites from Egyptian bondage, it would have been understandable or at least defensible if God had turned His back on that short-memoryed, calf-worshipping, ungrateful hoard. Why should they not die for their unfaithfulness? God could have made a great nation of the descendants of faithful Moses and still have maintained His promise to Abraham (Gen. 15:5-6). But the wonderful story of the Bible is the story of the God who cares and is patient, who forgives the penitent and gives men a second chance.

Thanks to Moses' faithful persistence in prayer and work, God promised, "My presence will go with you. You and your people are forgiven and given another chance." How often this happens throughout the Bible! God gave Jonah another chance (Jonah 3:1). Peter denied his Lord, but was given another chance when the risen Lord appeared to him (Luke 24:34).

The New Testament writers say to us that God's forgiveness is ours to give as well as receive (Luke 11:4; Eph. 4:32). It is difficult to put up with a younger brother who continually gets into your things. An older sister who is always correcting you is hard to live with. So is a mother who wants things neat and clean—and so are children who never wipe their feet or close the door behind them!

The description of the give-them-a-second-chance kind of love a Christian seeks to practice is summed up in I Corinthians 13:4-7. Today we pray that God will forgive us our

past unloveliness and that we may serve Him faithfully and lovingly (Collect).

Trinity XXII, October 29, 1961

SUBJECT: God's Continuing Care
BASED ON: Numbers 20:14-29 and the Collect

For a long time, both in Egypt and in the wilderness, Moses and Aaron have been Israel's leaders. Now the time has come for Aaron to die, and for his responsibilities as high priest to be passed on to his son Eleazar. Thus a new generation of leaders is beginning in Israel.

The account suggests that clothing somehow possesses something of the personality of the wearer. We know a bit of this: Dad's old hat has "character"; if you saw it in a collection of hats, you would know it was his. "It looks like him," you say. Something of his personality has gone into that hat. The Hebrews thought of the high priest's robes in a similar way—something of Aaron himself had gone into them. When Eleazar was clothed with the robes of office, he was also vested with the character of his father, the great high priest.

And Aaron had been a great high priest. It is true that he had failed his people once (Exod. 32—see Trinity XX), but against this failure was a whole life of dedicated leadership. Nothing substantiates this better than the quiet dignity with which Aaron goes up on the mountain, is divested of his robes of office, and dies. Moreover, when only Moses and Eleazar came down from the mountain, the people mourned for Aaron thirty days. One has the feeling they were genuinely sorry he was gone.

In all of this, one sees the hand of God. Generation after generation He continues to provide His people with leaders—men to help them and to lead them "in continual godliness" (Collect).

Trinity XXIII, November 5, 1961

SUBJECT: The Death of Moses
BASED ON: Deuteronomy 34 and the Epistle

With the death of Moses, a chapter in the life of the people of Israel

closed. Surely as Israel mourned his passing, they also remembered how much Moses had meant to them.

Two of their memories of Moses stand out, for they are recorded in the account of his death. First, he was the greatest of the prophets (v. 10). (A prophet is one who speaks for another, not a foreteller of the future. The meaning of the word *prophet* becomes clear when we remember that Aaron was called Moses' "prophet" because he was his brother's spokesman. See Exodus 4:16 and 7:1.) So when his fellow countrymen looked back on Moses as the greatest of the prophets, they were thinking of him as one who was God's spokesman. And sometimes, as in the meetings with Pharaoh, it had taken great courage to speak out in God's name. Secondly, the people of Israel looked on Moses as one from whom his companions caught something wonderful. Joshua has been Moses' companion on several important occasions (Exod. 24:13; 32:17-18; 17:9-10; 33:11). Because he had been with Moses, he had caught something of the wisdom of this man of God and was made his successor.

All of us know people who have a good effect on us—a scoutmaster who loves animals and inspires kindness for them in us; a schoolteacher who believes in her pupils so wholeheartedly that they simply cannot lie to her. Moses was such a person. Because he had lived in God's presence, something of the wisdom of God shone through him.

The Christian is reminded in today's Epistle that his "citizenship is in heaven." Moses was the kind of man who helps us understand what those words mean.

Trinity XXIV, November 12, 1961

SUBJECT: A Man of Strong Faith

BASED ON: Joshua 23:1-3, 11-16; 24:14-18, 28-31; and the Epistle

After the death of Moses the Israelites, under their new leader Joshua, enter the Promised Land and take possession of it. Read the account of their crossing of the Jordan River and the capture of Jericho (Josh. 1-4, 6). In due course they occupy the whole land. Finally Joshua, an old man, takes his leave of the people he has established as a settled

nation. Chapter 23 contains his godly advice to Israel. If this were a sermon, verse 11 would be the text. Read also 24:14-18 and 28-31, which fittingly close this long series of events we have been following since the beginning of the Trinity Season.

Joshua's final word to his people can well be considered as addressed to us who have rehearsed those mighty acts out of which Israel's faith in God was forged. "Choose this day whom you will serve . . . but as for me and my house, we will serve the Lord." (24:15) As we think back over the Creation story, the deliverance from Egypt, the giving of the Commandments, and the possession of the Promised Land, there seems to be new meaning in the familiar words of the General Thanksgiving: "We bless thee for our creation, preservation, and all the blessings of this life. . . ."

It is appropriate on this day that we "give thanks to the Father who has made you fit to share the heritage of God's people in the realm of light." (*New English Bible* translation of Colossians 1:12, today's Epistle)

Trinity XXV, November 19, 1961

SUBJECT: Don't Be Fooled

BASED ON: The Epistle and Collect for Epiphany VI (See rubric page 224 regarding selections for Trinity XXV.)

You know what it is like to have people laugh at you when you don't know what is funny. Somebody may have hung a sign on your back or sent you on a fake errand. Everyone has had the experience of being laughed at, and none of us enjoys having someone make a fool of us.

This same thing can happen to us as Christians. St. John warns us, "Let no man deceive you" (Epistle). People are always trying to fool us into thinking that wrong is right. "Don't tell your mother, why should she care?" "Go on and take it, he'll never know." "I dare you to swipe an apple from that stand."

Remarks like this suggest that the way to be smart or popular or brave is to do something which is not quite truthful or fair or honest. Don't be misled: this is *not* the way a Christian should behave. To be Christ's man or woman (or boy or girl) is to try to be like Him and thus to "de-

stroy the works of the devil" (Collect). It is the devil's own trick to seek to persuade that you will be more of a man, or more popular, or will have shown how brave or smart you are, if you do something you would be ashamed of in Christ's presence.

In today's Collect we pray that we may be so like Christ in this world that in the world to come we may be like Him in His "eternal and glorious kingdom."

Sunday next before Advent, November 26, 1961

SUBJECT: The Chains that Bind

BASED ON: Ecclesiastes 11:9-12:8, 13-14; and the Collect

In the closing part of the Book of Ecclesiastes is a prose-poem about youth and growing old. The writer was probably old and, in looking back, he was not very happy about the way a person seems to wear out. He was not at all sure that any good end was accomplished. Another writer who was somewhat shocked by this attitude added a postscript (vv. 13-14) telling readers they ought, therefore, to reverence God and serve Him faithfully since He will one day judge the whole of man's life.

In today's Collect we pray that we may have the determination to live as faithful Christians. What this Collect says to me in the light of the passage from Ecclesiastes is this:

Because we seek to be truthful and honest in school and at home, we form the habit of truthfulness and honesty by which we live when we grow up and become parents and businessmen, lawyers and teachers. Because we cast our lot with the loving and unselfish even when school friends scoff and say we are crazy, we grow up to be people to whom others turn for understanding, for sympathy, and for wise help. Also, when the great Day of Judgment comes, we are likely to be at home in the company of our Lord, who was a friend of the poor and helpless, and who came to earth to seek and save the lost.

This is what I think of when we pray that we be "plenteously rewarded" because we have plenteously brought forth the fruit of good works.

Book Notes

Edited by Charles E. Batten

Life in Christ Jesus, by John Knox. Seabury, 1961. 128 pages. \$3.00. *Life in Christ Jesus* is a profound but wonderfully clear exposition of Chapters 5 through 8 of Paul's Epistle to the Romans, which Knox regards as "the most serious and successful effort" made by any New Testament writer to describe the life in Christ from *within* that life. In this reviewer's opinion, Knox's book is also the most serious and successful effort to interpret these chapters, which form the heart of what Luther called "the clearest Gospel of all." Admirers of Knox's earlier books will not be disappointed in this new embodiment of his careful and penetrating thought, couched in his usual deeply moving style, distinguished by both clarity and concentration.

Some positions taken here are already familiar to Knox's readers; he describes the statement "Jesus is Lord and Christ" as "the essential Christian creed. It designates the three essential and distinctive elements in the Church's existence—its memory of Jesus, its realization of his continuing presence as the Lord, and its recognition that the whole event of which his death was the center and of which the Church was the historical issue was the act of the God of Israel 'reconciling the world to himself. . . ." Knox holds, surely correctly, that in Romans 7:14-24 Paul is speaking out of his current experience as a man in Christ. Some conservative Christians may feel that Knox takes too liberal a view of the Resurrection, but few will quarrel with his interpretation of the meaning of this event.

A refreshing aspect of this book is that Knox does not hesitate to criticize Paul's own presentation if by so doing he can bring out Paul's meaning more clearly for our own day. (E. V. N. Goetchius)

Down, Peacock's Feathers, revised edition, by D. R. Davies. Macmillan, 1961. 204 pages. \$3.50. In 1944 this reviewer was greatly helped in his understanding of the General Confession by reading a recently published book. Now comes a new edition, revised by an anonymous friend of the late author and published posthumously, which brings back into

print one of the best studies of the General Confession and practically the only one dealing with it in terms of contemporary significance. The revisions, none of which is major, enhance the original.

Those to whom the work is unknown will discover in this book a statement of sound theology and an interpretation of some of the basic doctrines of the Faith. To many non-Anglicans, and alas, to many Episcopalians, the General Confession is a real stumbling block in worship. Let such read this book, for they will find that the General Confession is a "profound utterance of the human soul, of its tragic inner contradictions, its abyss of guilt, its sense of a Holy, Transcendent, Redeeming God. Here, too, is a philosophy of history, which will strengthen our right arm in the day of trial, and fortify our souls in an hour of crisis and judgment. Here, too, is faith's final vision of a transfigured humanity, having overcome, having passed through the Great Tribulation of history, to join with Christ in His final reign." (C.E.B.)

God in Action, by F. A. Cockin. Penguin, 1961. 184 pages. Paper, \$.95. Subtitled *A Study in the Holy Spirit*, this book by the retired Bishop of Bristol is written as much as possible in nontheological language. Before his consecration as bishop, the author had an impressive career as a teacher and Student Christian Movement leader in India, at the University Church of St. Mary the Virgin, Oxford, and as wartime canon at St. Paul's Cathedral, London. He has been closely concerned with religious broadcasting and the training of teachers. A few chapter titles indicate the breadth and the relevance of the book: "A Fellowship of the Holy Spirit," "The Spirit in the Experience of the Individual," "Who Is the Spirit?" and "Christian Involvement in Society." A strong plea is made for the recovery of unity among the churches.

This volume might well be used among adult study groups as well as in individual reading by clergy and laity. (R.U.S.)

The German Phoenix, by Franklin H. Littell. Doubleday, 1960. 225 pages. \$3.95. *God's Colony in Man's World*, by George W. Webber. Abingdon, 1960. 155 pages. \$2.75. *Agents of Reconciliation*, by Arnold B. Come. Westminster, 1960. 176 pages. \$3.95.

These three books will provide excellent stimuli for all who are concerned to probe the nature and task of the Church as it relates to the world.

Franklin Littell's book recounts the story of the renewal of the German churches in the face of Nazism. After a century or more of cultural conformity, which helped make Hitler possible, the German churches are entering into radical dialogue with "the world." The lay movements of *Kirchentag* and the Evangelical Academies are a most impressive attempt on the part of German Christians to relate their faith to daily work and political life. It is a most gripping story.

George Webber is one of the founders of the East Harlem Protestant Parish. *God's Colony in Man's World* represents his attempt to spell out some of the implications of this ministry as regards the nature and mission of the Church. The book is especially good reading because it arises out of the author's actual experiences in a specific situation.

A central theme of both of the above books, the nature of the ministry, is given extended treatment by Arnold Come. His thesis is that it is necessary to abandon the distinction between laity and clergy if the Church is to come to terms with its mission to the world. As long as laity are regarded as second-class citizens in Christ's Church, Christ's commission will not be carried out. Since the Church exists for the world, its structure must be adapted to the needs of its mission. This means that we must recover an understanding of the ministry of the *whole* congregation if churchmen are to be agents of reconciliation.

These books are disturbing because they raise questions that are embarrassing to those caught up in the machinery of the institutional church. They are challenging because they provide positive insights as to a direction in which we might move to get off dead center.

(Claude A. Smith)

Struggle for Freedom: History of the Philippine Independent Church, by Lewis Bliss Whittemore. Seabury, 1961. 240 pages. \$5.50. Here is a timely, comprehensive, and intensely interesting history of the Philippine Independent Church, with a presentation of its current state, its problems, and the challenges in its future. All of Christendom,

and especially Episcopalians in this General Convention year, should know the issues of the concordat between the church which is the subject of this study and the Protestant Episcopal Church. The reviewer must confess he approached this volume as one that ought to be read to be informed and with no great enthusiasm. However, before he had read many pages he was deeply engrossed and involved in the history of the Islands, the Filipino leaders, and the detailed study of the background and development of the Philippine Independent Church. This is a controversial book. Certain groups will frown at the data presented and the interpretations of the author, but this makes for interesting reading!

Bishop Whittemore knows whereof he speaks. He has had long associations with the Islands, and his book shows that much time has been spent in scholarly research. Filipinos should also read this volume for there is much for them to learn from it. This book should be included in the reading lists of all clergy and laymen who wish to be informed of a movement in contemporary Christian history which has many features of a new Reformation. (C.E.B.)

Tall in His Presence, by George McNeill Ray. Seabury, 1961. 142 pages. \$3.00. Why Christian stewardship usually has to be set forth in a dull and uninteresting manner is beyond the knowledge of this reviewer. Yet here is another manual on the subject which says little that is new and uses most of the old clichés in the customary manner. The thesis is: "Just as [the disciples] were called to follow [our Lord], so we of the Church today are called to be stewards of the whole man to stand tall in his presence, and to commit ourselves totally to Christ in all things." No one will quarrel with the basic premise. On this we all agree. What we do expect is a development of it with more imagination and less pedestrianism. (C.E.B.)

Prayers for Church Workers, edited by Kendig Brubaker Cully. Westminster, 1961. 112 pages. \$2.00. This is a collection of 253 brief prayers, arranged in twelve sections, among which are prayers for guidance, children, the Church, church schools, meetings and community occasions, young people and adults. Some are ancient, beginning with St. Augustine; and there are selections through the intervening years as well as those written by the editor himself. The book is quite adaptable for those of all denominations and can be used in a variety of church, community, and personal situations. (C.E.B.)

Leading Young People, Seabury, 1961. 96 pages. \$1.50. The subtitle, *A Basic Guide for Adult Leaders of Youth Groups*, is an apt description of the contents of this extremely helpful manual. Prepared by the National Council's Youth Division and Division of Curriculum Development, the book is divided into two parts. The first part presents a discerning picture of today's young person and his basic problems, a theologically accurate statement of the Church's mission to youth, and a practical discussion of parish planning for young people. The second part deals with methods of planning, guiding, and evaluating group discussions, and concludes with several useful discussion techniques—including Bible study, brainstorming, panels, and role-plays. An appendix contains samples of various lists and blanks mentioned in the text.

In most parishes there are dedicated adults who need and wish to know the principles, objectives, and methods of youth work so that they may more effectively fill their roles as responsible advisers. Insofar as it is possible to put into printed form the insights, knowledge, and techniques necessary for spiritually healthy youth work in a parish, this book does it. It is exactly the volume the adult leader of young people wants and needs. (C.E.B.)

Decisions About Alcohol, by Ebbe Curtis Hoff, Ph.D., M.D. Seabury, 1961. 64 pages. \$.75. In coming to terms with a basic personal and cultural problem, presented in a compellingly interesting, as well as authoritative manner, this is the best piece of writing this reviewer has seen in many a day for 75 cents. It is the first of a series of senior-high-school units. Dr. Hoff is Dean of Graduate Studies and Professor of Neurological Science of the Medical College of Virginia, and Medical Director of the Division of Alcohol Studies and Rehabilitation of the Medical College of Virginia Hospital.

The unit was prepared under the joint auspices of the Youth Division and the Division of Curriculum Development of the Department of Christian Education, the Department of Christian Social Relations, and the Joint Commission on Society and Alcohol of the Protestant Episcopal Church. The result is a comprehensive treatment of the subject set in an adequate theological framework. Because of its objective point of view, the booklet will not please those who are dogmatically doctrinaire in their attitudes toward alcohol.

The chapter headings give the scope and treatment of the subject: "Why Learn About Alcohol?", "Alcohol—What It Is and Does," "Attitudes About Drinking," "Motives for Using Alcoholic Beverages," "Motives for Abstaining from Alcohol," and "Alcoholism." There is a short bibliography and a helpful study guide for leaders. As one reads, he senses not only the practicality of the volume but that it "has been developed out of actual experience in conducting discussion groups with senior young people's fellowships in several parish churches."

The material is arranged so that it may be used for a series of youth meetings. However, it can also be used for adult groups. The one negative note is that the resources of Alcoholics Anonymous might have been used more effectively, especially in having a member address a youth group.

This is the most effective and helpful presentation of the problems of alcohol for young people that this reviewer has ever seen. (C.E.B.)

From Adolescent to Adult, by Percival M. Symonds with Arthur R. Jensen. Columbia University Press, 1961. 413 pages. \$8.75. With the cooperation of forty adolescents, Professor Symonds studied the significance of fantasy in the human affairs of young people and published his report in *Adolescent Fantasy*. The study threw light on the nature of adolescence and personality development.

From Adolescent to Adult is a report of the follow-up study by Professor Symonds and Arthur R. Jensen. It contains a wealth of insight and information on correspondences between adolescent and adult personality adjustments and on the process of emerging from adolescence into adulthood. The book shows that fantasy is an important part of personality and that it is possible to estimate personality adjustment in later years from facts gathered about a person when he is an adolescent.

The authors demonstrate a remarkable correspondence between the fantasies of adolescence and adulthood. "Fantasy attitudes expressed in adolescence play a major role in determining decisions to be made in later life. Fantasy is the 'unfinished business' of personality—that is, it deals with unexpressed wishes and desires and unresolved conflicts. Personality is a precipitate, a working out, and a resolution of fantasy." (p. 212)

Both *Adolescent Fantasy* and *From Adolescent to Adult* are highly recommended for parish libraries and for reading by parents and adult leaders of young people. (Richard L. Harbour)

ITEMS

Appointments in Adult and Leadership Training Divisions •

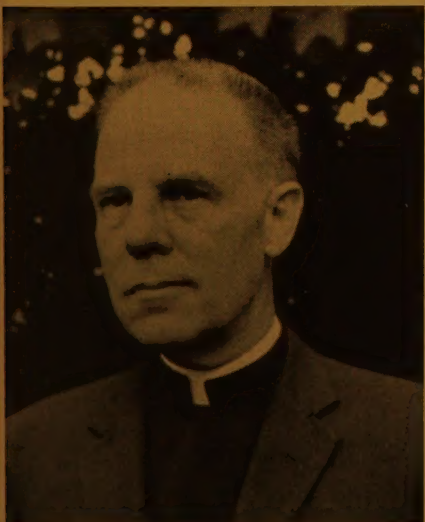
Seasonal Materials Offered • Drama Degree at Union Seminary

FOR THE first time, the Adult Division will have a full-time editor of adult publications: the Presiding Bishop has appointed the Rev. Harold Bassage, Ph.D., as Associate Secretary of the Adult Division with responsibility for its publications.

Dr. Bassage comes to the Department from two years' service in the Diocese of Bristol, England, where he has served four churches connected with St. Michael's parish in Highworth. Previously he was rector of Calvary Church, Columbia, Mo. Dr. Bassage earned a degree in journalism at the University of Washington and a master's degree in English from Harvard. He has taught at Lafayette College, Bard College, and the University of California at Berkeley. His doctorate is from Columbia University.

Dr. Bassage has directed plays, both on Broadway and in St. Louis, and is well known in the Church for a series of five liturgical drama services for use at various seasons of the Church Year.

THE REV. Edwin J. Rooney, former Associate Director of Christian Education for the Diocese of New York, has been appointed by the Presiding



The Rev. Harold Bassage

Bishop as Associate Secretary of the Leadership Training and Curriculum Development Divisions. Fr. Rooney is a Fellow of the College of Preachers and has served as a member of the Advisory Committee of both the Children's and Adult Divisions of National Council. Prior to his New York appointment, he served parishes in Western Massachusetts and Vermont.

UNION THEOLOGICAL SEMINARY in New York City has announced a new program leading to a master's degree in religious education with an emphasis in drama. Its purpose is to deepen the understanding of the Christian faith; to explore the process of communication; to develop talent in acting, writing, and directing; and to prepare Christian educators sensitive to the role of drama in the Church. Among the faculty are John W. Bachman, E. Martin Browne, Tom F. Driver, C. Ellis Nelson, and Mary A. Tully—all known already to many of our readers.

The Rev. David R. Hunter, Director of Christian Education for the Episcopal Church, is a member of the Advisory Committee of the Program on Religious Drama at Union Seminary.

Further information about the drama program is obtainable from: The Registrar, Union Theological Seminary, 3041 Broadway, New York 27, N.Y.

THE American Bible Society has announced a number of materials available for use this coming year.

Copies of the Society's 1962 Daily Bible Reading Schedule are now available at 2 cents each or 60 cents per hundred. The schedule is printed in convenient bookmark form and features a two-color reproduction of the Society's newest Worldwide Bible Reading poster. A passage from the Bible is suggested for each day throughout the year. Special read-

ings are listed for Lent, Ascension Day, Mother's Day, Pentecost, Independence Day, Thanksgiving, Advent, Universal Bible Sunday, and Christmas. Other readings cover the entire books of St. Luke and Acts.

The American Bible Society urges family observance of Christmas Eve by reading together the Christmas story. Passages from the first and second chapters of St. Luke are being distributed by the Society; they tell of the birth and childhood of Jesus and are printed in large type in attractive, colorful booklets, small enough to enclose with Christmas cards and letters.

Titled "Unto You . . . A Saviour," the booklets are available in the King James or the Revised Standard Version in English, or in the new Reina-Valera Version in Spanish. The price is \$3.00 per hundred. The Society will send a single copy free to everyone who requests it, and quantities of the booklets free to hospitals, prisons, nursing homes, and other institutions that are not able to pay for them and cannot find a church or individual to donate them.

The address of the American Bible Society is 450 Park Ave., New York 22, N.Y.

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